

Misc. 5

CA24N
Z 3
-63422

Library

SCIENCE & MEDICINE DEPT.

FUNERALS AND CREMATION

Notes collected by
Mrs. Ora Hogg,
53 Sutherland Drive,
Toronto 17, Ontario.

copies to

Health Department Ontario Government

Health Minister Dr. Matthew Dymond

Deputy Minister of Health
W.G. Brown, M.D., D.P.H.

Director
Dr. G.E. Large

Cemetery Supervisor
Environmental Sanitation Branch
J.R. McAlister

Head of Legal Branch of Cemeteries
Mr. Charles Walker

City of Toronto

Mayor Philip G. Givens, Q.C.

Metro Chairman William Allen, Q.C.

Medical Officer of Health
Dr. A.R.J. Boyd

Coroners

Chief Coroner Dr. Morton B. Shulman

Dr. D.W. Penner,
Secretary of Dept. of Pathology
Winnipeg General Hospital

Medical Faculty

University of Toronto

Dean Hamilton

Assistant Dean, Dr. W.R. Feasby

Memorial Societies

Toronto Memorial Society

Ottawa Memorial Society

London Memorial Society

Publications

Maclean's Magazine

Saturday Night Magazine

The Globe and Mail

The Telegram

The Toronto Daily Star

Ontario Government

Premier Robarts

Chief Justice J.C. McRuer

Attorney General
Arthur A. Wishart

Dept. of the Attorney General
Mr. E.G. Hachborn

New Democratic Party

Leader of Ontario
Mr. Donald MacDonald

Mr. Kenneth Bryden

Liberal Party

Mr. Andrew Thompson

Mr. Vernon Singer, Q.C.

Progressive Conservative Party

Mr. Allan F. Lawrence, Q.C.

Mr. Hallis Beckett, Q.C.

Health Department, Ontario Government

Health Minister, Mr. Matthew Hyndes

Deputy Minister of Health
Mr. G. Brown, M.D., C.M.A.

Director
Dr. G.E. Large

Cemetery Supervisor
Environmental Sanitation Branch
L.R. McArthur

Head of Legal Branch of Cemeteries
Mr. Charles Walker

City of Toronto

Mayor Philip G. Givens, O.C.

Medical Officer of Health
Mr. A.R.J. Boyd

Universities

United Women's Medical School
Mr. W.W. Bennett

University of Toronto
Department of Pathology
University General Hospital

Medical Societies

Association of Medical Societies

Queen's University

Association of Medical Societies, Dr. W.W. Bennett

Medical Societies

Toronto Medical Society

Ottawa Medical Society

London Medical Society

Publications

Medical Magazine

Scientific Medical Magazine

The Globe and Mail

The Telegram

The Toronto Daily Star

Ontario Government

Health Minister

Deputy Minister of Health

Director
Dr. G.E. Large

Cemetery Supervisor
Environmental Sanitation Branch
L.R. McArthur

City of Toronto

Mayor Philip G. Givens, O.C.

Medical Officer of Health
Mr. A.R.J. Boyd

Universities

United Women's Medical School
Mr. W.W. Bennett

University of Toronto
Department of Pathology
University General Hospital

Medical Societies

Association of Medical Societies, Dr. W.W. Bennett

University of Toronto
Department of Pathology
University General Hospital

copies to

Rev. Nickolas W. Dick
Mennonite United Church

Rev. Lyman F. Edwards
Reorganized Church of Jesus
Christ of Latter Day Saints

Dr. J.H. Faught-Pentecostal
Danforth Gospel Temple

Rev. John Syrota
Holy Eucharist Ukrainian
Catholic Church

Mr. Dudley Barr - Chairman
Toronto Theosophical Society

Mr. Fred Haslam - Secretary
Society of Friends

Rev. E.L. Ripley
West End Revival Centre

Dr. Paul E. Smith -
Evangelical People's Church
Interdenominational

Rev. Phillip Chatto
Church of the Nazarene

Very Rev. H. Eliess
Macedian - Bulgarian
Orthodox Cathedral

Father John K.S. Koulouras
Greek Orthodox Church
on Bond Street

Rev. N. Ishiura
Toronto Buddhist Church

Mrs. Audrey Westheuser
National Secretary
Baha'i - on Lola Road

President William Davies
Mormon Stake Centre

Rev. J.L. Hockney
Associated Gospel Church
on Yonge

Rev. K. Opperman
Avenue Road Church of the
Christian and Missionary
Alliance

Rev. John H. Morgan
First Unitarian Church

Captain R. Pond
Salvation Army
6 York Ave. - Mount Dennis

Major J.R. Sloan
Salvation Army
Bramwell Booth Temple

Rev. A. Lorch
Redeemer Lutheran Church

Rev. John Lemkul
University Lutheran Church

Rev. H.E.D. Ashford
Danforth United Church

Rev. G.C. Hunter
Asbury & West United Church

Rabbi David Monson
Beth Sholom Synagogue

Rabbi Felder
Shomrai Shabos Synagogue

Rabbi A. Pappenheim
B'Nai Israel Beth David Congregation

Rabbi W. Gunther Plaut
Holy Blossom Temple

Rev. Wade Jumper
Ossington Avenue Baptist Church

Rev. Robert E. Yanke
Martin Grove Baptist Church

Right Rev. Matthew Meehan
St. Patrick's Church

Right Rev. B.T. Kyte
St. Michael's Cathedral

Rev. T.J. McCann
Saint Rosa of Lima Church

Canon F. Arthur Smith, Anglican
Christ Church, Deer Park

Rev. Canon Robert Dunn
St. Paul's Anglican Church

Dr. William Fitch
Knox Presbyterian Church

Rev. John C. Robson
Queen Street East Presbyterian
Church

"Pharos", quarterly journal
of Cremation Society,
London, England,
May, 1964.

"Talking Points"

We agree, that it costs money to bury the dead. But the material things of life are optional, whereas disposal at death is a necessity, and should be available, if required, at the level of other necessities, such as plain food, simple but decent housing, free or subsidised medical care, reasonably priced public transport, and so on.

The High Cost of Dying,
by Ruth Mulvey Harmer,
1963.

In most European countries the churches have worked closely with the state to provide meaningful low-cost funerals. In such countries as France, Catholic clerics have taken a vigorous role in seeking to obtain even simpler and more economical funerals; their counterparts in the United States have not expressed the same concern about the cost aspects.

.....

The public relations campaign of our American funeral directors has been designed chiefly to give the community the feeling that an undertaker ranks with doctors and lawyers and even clergymen in status, and to head off any protest about rising costs with cries of "traitor" and "atheist."

By way of insuring the continuation of the paradoxical situation in the unlikely event that the public relations program might break-down, the trade associations have become expert in the art of obtaining legislation favorable to their profit - making. In many states preposterous statutes have been written into law. In some states courts of law are continuing to uphold an eighty - year - old precedent, since held invalid in both England and the United States, that has prevented persons from willing their bodies to medical schools.

In some states, laws require that the body be embalmed and placed in a casket even when being cremated. (In California, where no such law has been enacted, many funeral directors insist that that be done - either through ignorance or greed.) In some states the law requires that the ashes be placed in a cemetery or mausoleum after cremation - a practice that benefits nobody but the owners of such establishments. Although a law in California prohibits scattering human ashes, even at sea or over the desert, it is quite possible to scatter those of Rover or any other cremated pet anywhere in the state - including dropping them into the slipstream of traffic on Hollywood Boulevard. One cemetery owner reported that when a sales crew had canvassed a Los Angeles suburb recently it had flushed out a number of persons who, unaware of the law which had been enacted relatively recently, had been keeping the ashes of various relatives in the house. "It was quite a good thing for us," he stated cheerfully.

In another state, although undertakers have less difficulty than almost any other businessmen in collecting bills, the law gives them first priority on money belonging to the deceased. And in many states an important source of state revenue is channeled into the pockets of morticians by local policies requiring an unusually high sum of money to be set aside for "a good funeral" if a person dies intestate.

That such a high percentage of the gross estate should be siphoned into undertaking establishments instead of the public treasury to provide services for the living is due, in large measure, to the pressures brought to bear by the trade. Public officials have even adopted trade terminology and speak frequently when criticism is made of "the importance of guaranteeing a good burial."

In most states, governmental structure and policies have served to defend and further the fortunes of the undertakers and cemetery proprietors. State laws, which have been generally written with the "help" of those groups and which reflect their interest rather than public interest, are also administered almost exclusively by them.

Understandably, the associations have hailed as triumphs such "milestones" as state laws making it mandatory that bodies be cremated in caskets (although many undertakers have doubly benefited from that law by removing the body from the casket just before cremation), and making it a legal requirement that cremated remains be kept permanently in urns at registered cemeteries or mausoleums. One southern California cemetery proprietor told a committee from the Los Angeles Funeral Society that the measure had been "a real bonanza." Other activities have also been profitable; in 1955, the National Funeral Directors Association was able to report to members that after only three years of assiduous sponsorship it had been instrumental in having more than one half of the states adopt legislation controlling sales of "pre - need" plans.

The Canadian Register,
official newspaper
of the Catholic Church,
December 10, 1960.

It is certainly true that undertakers frequently take advantage of people bereaved by the death of a loved one, and play their distress for all it is worth - to them. Such a practice is definitely unjust, as well as being a violation of Christian Charity. At a time when even the most hardened characters normally display some traces of sympathy, these individuals bring disgrace on their trade by fleecing surviving relatives, often in situations in which their charges are well beyond their ability to pay.

The Toronto Daily Star,
January 20, 1961.

Then there's the story of the funeral director who tried to stifle a small voice of criticism concerning the high cost of dying, and found he'd broadcast it to the world.

James O'Hagan, executive secretary of the Canadian Funeral Director's Association, objected to an editorial on funeral costs which appeared in the Roman Catholic Weekly Canadian Register last December. A member of that faith himself, Mr. O'Hagan wrote to seven Roman Catholic Bishops in the Ontario area, Cardinal McGuigan, and the apostolic delegate to Canada, to suggest the paper be disciplined for the editorial.

His only reply was from Most Reverend Sebastiano Baggio, the apostolic delegate, but it was a shocker. Far from upholding Mr. O'Hagan, it endorsed the editorial's concern about expensive funerals.

The Archbishop suggested funeral directors might make "an agonizing reappraisal of not only price structures, but also of pagan customs and trappings which have crept into the industry." "Otherwise, he said, a dissatisfied public may have to set up co-operative funeral homes to assure itself reasonable funeral costs.

Globe and Mail,
March 26, 1962.

Cremation was suggested yesterday by a Unitarian minister as a good alternative to present funeral practices, which he termed a cruel and expensive joke. Reverend John Morgan, in a sermon at First Unitarian Congregation, said: "I have been in the ministry 20 years and have therefore conducted many, many funerals or memorial services..... and like most Unitarian ministers I have been doing what I can to put an end to practices which are not only cruel but costly."

He termed present practices a tarradiddle of Cadillac coffins and cosmetic corpses. "All of the strange business of sitting in front of a very expensive, plush - lined coffin, staring at a body which has been put into a ghastly masquerade of life, when everybody knows perfectly well that the person is dead and there is no use 'making believe' or pretending to the contrary - all of this is as offensive to the finer sensitivities of Unitarians that I find increasingly greater acceptance of my suggestions (for cremation)," said Dr. Morgan.

When someone dies, the clergyman said, all the survivors have left are memories plus whatever the person has passed down by work of his hand. It is fitting that attention be concentrated on the meaning of the person's life. Contemporary funeral practices Dr. Morgan declared, get in the way of doing this and should be abandoned.

- - - - -
The Telegram,
June 17, 1963.

This year nearly 180,000 Canadians will die. If they are all buried in single graves in one cemetery they would occupy 180 acres of land.

In 1963 Canadians will spend about \$200,000,000 on funerals and in honoring their dead. This is more than the Federal Government is expected to spend this year on agriculture, the Post Office, or on the Public Works Department.

- - - - -
The Telegram,
June 18, 1963.

In Canadian funerals the trend to-day is towards simplicity. Indications are that the public's taste for big, lavish, expensive, often garish, funerals has been satiated. A zenith has been reached and there's a general turning towards discreet, dignified, and cheaper funeral rites.

"It's a return to sanity," is how one minister put it. Most church groups deplore extravagant and showy funerals which, in cases, have made paupers out of bereaved relatives.

- - - - -
Varsity,
University of Toronto,
December, 1963.

Presumably prodded into a corner by much recent criticism of funeral directors, the Metropolitan members of the Ontario Funeral Service Association now are engaged in a lengthy and expensive defence of their activities. A series of four weekly advertisements in the Toronto newspapers is half completed. The headline on the ads say: "Facts About Funeral Service Every Family Should Know."

Here are some more facts about funeral service every family should know. You won't find these in the ads. They're taken from A.O. Spriggs' textbook on embalming. "The fixing of the features is one of the most important parts of the preparation." Spriggs says, with a clinical and businesslike attitude that would indicate a certain feebleness in the current advertisements' claim that it's really only the religious significance a funeral director worries about.

There's another problem. When the body dies, bacilli in the intestines do not die. The embalming fluid doesn't kill them either. A large hollow needle called a "trocar" injects a powerful disinfectant into the trunk cavity and organs. Without this technique, advanced decomposition would not be evident for several days - or until the body is buried. But Spriggs tells us that embalmers have a moral obligation "to the people we serve" to carry out the cavity treatment. So you can be fairly sure your body will go underground with half a dozen trocar holes in it, sewn up with thread.

So let the funeral directors prattle on about freedom of choice. Let them gloss over the grimness of embalming and the absurdity of trying to make a corpse look "natural" - their favorite word - and let them dismiss supporters of cremation as "professional critics of funeral directors who are advocating the quick disposal of the dead without benefit of religious services."

The configuration is this: embalming versus cremation. The religious service, with which we do not quarrel, is apart from the configuration. The funeral directors seek to have the public identify religion with embalming. They are hypocrites and liars.

- - - - -

The Telegram,
November 19, 1963.

JEW'S DEPLORE EXTRAVAGANT FUNERALS

Kiamesha Lake, N.Y. -(AP)-

Extravagant funerals were condemned in a resolution adopted yesterday by 1,600 delegates from the United States, Canada and Mexico to the convention of the United Synagogue of America.

The resolution called on the United Synagogue to curb commercial exploitation of funerals, providing for a survey.

Proposed by Victor Horwitz of Van Nuys, California, one of the United Synagogue's vice-presidents, the resolution charged:

"Current funeral practices violate Jewish tradition and law, abuse decent standards of good taste and decorum, cause psychological and emotional damage to grieving families and result in financial burdening."

- - - - -

The Telegram,
March 2, 1964.

FATHER BYPASSES UNDERTAKERS TO CREMATE SON

\$58 Do - It - Yourself - Funeral

Vancouver - Special - A grief - stricken school teacher here conducted a do - it - yourself cremation for his teen - aged stepson.

It cost him only \$58, and he said he "felt good" doing it.

Euan Cameron, 36, his wife and family decided to make Tom's funeral a deep, personal duty. Tom, 19, drowned in a boating accident.

He said he was appalled when six Vancouver funeral directors gave him estimates of about \$800 to cremate the youth.

Mr. Cameron, who is opposed to embalming and cosmetics for the dead, remarked:

"It seems like a cruel charade by the undertakers to prevent or retard the process of remains returning to dust."

Mr. Cameron's major expense was \$50, the cost of the cremation. This, plus \$7 for wood and nails, and \$1 for registration, amounted to \$58.

- - - - -

New York Daily News,
January 28, 1964.

STRANGE ECONOMICS OF THE BUSINESS

The truth is that people don't really want extravagant funerals, even though they continue to pay for them. Response to interviews and surveys and reaction to the recent wave of criticism puts the average working man and woman on the side of the dignified but unostentatious funeral.

And while not every "man in the decent black suit" (as he was characterized recently in a funeral trade magazine) is a greedy ghoul waiting to wring the last penny from widows and orphans, there is considerable evidence that it is the strange economics of the undertaking business that makes funerals so costly.

The simple truth is that there are too many undertakers and not enough bodies.

Although the number of deaths in any one year remained almost constant for 50 years, the number of undertakers increased about 500% in the same period.

1. 1970-1971 2. 1972-1973 3. 1974-1975 4. 1976-1977 5. 1978-1979 6. 1980-1981 7. 1982-1983 8. 1984-1985 9. 1986-1987 10. 1988-1989 11. 1990-1991 12. 1992-1993 13. 1994-1995 14. 1996-1997 15. 1998-1999 16. 2000-2001 17. 2002-2003 18. 2004-2005 19. 2006-2007 20. 2008-2009 21. 2010-2011 22. 2012-2013 23. 2014-2015 24. 2016-2017 25. 2018-2019 26. 2020-2021 27. 2022-2023 28. 2024-2025 29. 2026-2027 30. 2028-2029 31. 2030-2031 32. 2032-2033 33. 2034-2035 34. 2036-2037 35. 2038-2039 36. 2040-2041 37. 2042-2043 38. 2044-2045 39. 2046-2047 40. 2048-2049 41. 2050-2051 42. 2052-2053 43. 2054-2055 44. 2056-2057 45. 2058-2059 46. 2060-2061 47. 2062-2063 48. 2064-2065 49. 2066-2067 50. 2068-2069 51. 2070-2071 52. 2072-2073 53. 2074-2075 54. 2076-2077 55. 2078-2079 56. 2080-2081 57. 2082-2083 58. 2084-2085 59. 2086-2087 60. 2088-2089 61. 2090-2091 62. 2092-2093 63. 2094-2095 64. 2096-2097 65. 2098-2099 66. 2100-2101 67. 2102-2103 68. 2104-2105 69. 2106-2107 70. 2108-2109 71. 2110-2111 72. 2112-2113 73. 2114-2115 74. 2116-2117 75. 2118-2119 76. 2120-2121 77. 2122-2123 78. 2124-2125 79. 2126-2127 80. 2128-2129 81. 2130-2131 82. 2132-2133 83. 2134-2135 84. 2136-2137 85. 2138-2139 86. 2140-2141 87. 2142-2143 88. 2144-2145 89. 2146-2147 90. 2148-2149 91. 2150-2151 92. 2152-2153 93. 2154-2155 94. 2156-2157 95. 2158-2159 96. 2160-2161 97. 2162-2163 98. 2164-2165 99. 2166-2167 100. 2168-2169 101. 2170-2171 102. 2172-2173 103. 2174-2175 104. 2176-2177 105. 2178-2179 106. 2180-2181 107. 2182-2183 108. 2184-2185 109. 2186-2187 110. 2188-2189 111. 2190-2191 112. 2192-2193 113. 2194-2195 114. 2196-2197 115. 2198-2199 116. 2200-2201 117. 2202-2203 118. 2204-2205 119. 2206-2207 120. 2208-2209 121. 2210-2211 122. 2212-2213 123. 2214-2215 124. 2216-2217 125. 2218-2219 126. 2220-2221 127. 2222-2223 128. 2224-2225 129. 2226-2227 130. 2228-2229 131. 2230-2231 132. 2232-2233 133. 2234-2235 134. 2236-2237 135. 2238-2239 136. 2240-2241 137. 2242-2243 138. 2244-2245 139. 2246-2247 140. 2248-2249 141. 2250-2251 142. 2252-2253 143. 2254-2255 144. 2256-2257 145. 2258-2259 146. 2260-2261 147. 2262-2263 148. 2264-2265 149. 2266-2267 150. 2268-2269 151. 2270-2271 152. 2272-2273 153. 2274-2275 154. 2276-2277 155. 2278-2279 156. 2280-2281 157. 2282-2283 158. 2284-2285 159. 2286-2287 160. 2288-2289 161. 2290-2291 162. 2292-2293 163. 2294-2295 164. 2296-2297 165. 2298-2299 166. 2300-2301 167. 2302-2303 168. 2304-2305 169. 2306-2307 170. 2308-2309 171. 2310-2311 172. 2312-2313 173. 2314-2315 174. 2316-2317 175. 2318-2319 176. 2320-2321 177. 2322-2323 178. 2324-2325 179. 2326-2327 180. 2328-2329 181. 2330-2331 182. 2332-2333 183. 2334-2335 184. 2336-2337 185. 2338-2339 186. 2340-2341 187. 2342-2343 188. 2344-2345 189. 2346-2347 190. 2348-2349 191. 2350-2351 192. 2352-2353 193. 2354-2355 194. 2356-2357 195. 2358-2359 196. 2360-2361 197. 2362-2363 198. 2364-2365 199. 2366-2367 200. 2368-2369 201. 2370-2371 202. 2372-2373 203. 2374-2375 204. 2376-2377 205. 2378-2379 206. 2380-2381 207. 2382-2383 208. 2384-2385 209. 2386-2387 210. 2388-2389 211. 2390-2391 212. 2392-2393 213. 2394-2395 214. 2396-2397 215. 2398-2399 216. 2400-2401 217. 2402-2403 218. 2404-2405 219. 2406-2407 220. 2408-2409 221. 2410-2411 222. 2412-2413 223. 2414-2415 224. 2416-2417 225. 2418-2419 226. 2420-2421 227. 2422-2423 228. 2424-2425 229. 2426-2427 230. 2428-2429 231. 2430-2431 232. 2432-2433 233. 2434-2435 234. 2436-2437 235. 2438-2439 236. 2440-2441 237. 2442-2443 238. 2444-2445 239. 2446-2447 240. 2448-2449 241. 2450-2451 242. 2452-2453 243. 2454-2455 244. 2456-2457 245. 2458-2459 246. 2460-2461 247. 2462-2463 248. 2464-2465 249. 2466-2467 250. 2468-2469 251. 2470-2471 252. 2472-2473 253. 2474-2475 254. 2476-2477 255. 2478-2479 256. 2480-2481 257. 2482-2483 258. 2484-2485 259. 2486-2487 260. 2488-2489 261. 2490-2491 262. 2492-2493 263. 2494-2495 264. 2496-2497 265. 2498-2499 266. 2500-2501 267. 2502-2503 268. 2504-2505 269. 2506-2507 270. 2508-2509 271. 2510-2511 272. 2512-2513 273. 2514-2515 274. 2516-2517 275. 2518-2519 276. 2520-2521 277. 2522-2523 278. 2524-2525 279. 2526-2527 280. 2528-2529 28

1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592. 25

The funeral industry itself has complained that there are more than 10 times as many undertakers as there is business. Some 2,300 undertakers could handle all the funerals in this country - but there are some 24,000 undertakers in business.

The New York Times,
February 27, 1964.

FUNERAL ABUSES ATTACKED IN BILL

LEFKOWITZ PROPOSAL BASED ON INQUIRY INTO COSTS

by Sydney H. Schanberg.

Legislation designed to end price gouging, bill padding and other abuses uncovered by a state investigation of the funeral business will be introduced next week in the Legislature.

State Attorney General Louis J. Lefkowitz, whose office is drafting the legislation, has been investigating the industry since November.

A key provision in the proposed statute would make it mandatory for funeral directors to provide every customer, in advance, with a detailed, itemized estimate of funeral costs. Most undertakers, the investigation has confirmed, do not itemize their bills. Instead, funerals are generally "sold" on a package basis, with the quoted price lumping together the coffin and many services, such as embalming and chapel ushers.

Mr. Lefkowitz declined to comment yesterday on either the inquiry or the legislation. But authoritative sources said that most of the price gouging uncovered by the investigation was a result of the customer's not having any idea of what had been included in the package price and being too grief-stricken to argue about money.

The funeral industry withheld immediate comment, George Goodstein, counsel for the New York State Funeral Directors Association, said: "We can't make any statement until we see the bill and study it."

It was understood that final touches were still being made on the Attorney General's bill and that criminal penalties were being considered. A clause under consideration, sources said, would make every violation of the statute a misdemeanor punishable by a maximum of a year in prison and a \$500 fine.

The three-month old investigation is being directed by Assistant Attorney General Barnett Levy. Mr. Levy also refused to comment yesterday. It was learned, however, that the bill was also aimed at ending the practice of "extra costs that come as a surprise to the bereaved customer." The investigation has reportedly found widespread instances of funerals in which the bills were padded with "extras" - that is, services such as pallbearers, church offerings and gratuities that the customer thought had been included in the original package price.

Under the terms of the planned legislation, such practices would be illegal; the undertaker would have to include everything in the original price and could not change it without the customer's consent. One specific provision of the bill would require a price tag on every coffin. This would be aimed at correcting the discovered practice of charging different people widely divergent prices for the identical funeral - in other words, whatever the traffic would bear.

Residents of New York City would get a special saving because of the nature of the city's 4 per cent sales tax. On a package funeral price, the tax is figured on the over-all cost. But on an itemized bill, only "tangible property" - primarily the coffin - is taxable; the personal services are not.

Although the investigation has been statewide, its primary focus has been on the metropolitan area. Mr. Levy's staff has been enlarged to handle the extra work. Two accountants have been hired, for example, to go over the subpoenaed books and records of dozens of funeral parlors.

Scores of witnesses have been questioned and hundreds of complaints have been received. The Attorney General's office was said to be considering holding a public hearing.

Globe and Mail,
May 18, 1963.

PROTEST ON FUNERALS

The Ottawa diocese of the Anglican Church of Canada has performed a service in its report discussing many practices connected with burial services. Its purpose is to show that it is not necessary to pay lavishly to have a funeral that is both proper and religiously correct.

The outcry against this is wide - the Anglican Church's Ottawa diocese is only one of the religious groups that have made public protest, and in some cities organizations of citizens have been formed to take action to bring funeral costs down. Yet the fashion of expensive and vulgar funerals continues, and the reason probably has nothing to do with religion or conviction. Rather the funeral seems to be viewed as a mark of social status - a situation that must shock sincere believers. As a United Church report put it in 1956: "In life a person's worth is not measured by the abundance of the things he possesses. In death his worth is indeed measured by his wealth," as it commonly is, it is hardly surprising that his family's devotion or status is measured by the elaborateness of his funeral.

The proper way to fight this attitude is the way the Anglican diocese of Ottawa has chosen: To make the social drive against expensive, ornate, funerals as strong as the social drive toward them. Contempt for vulgarity can be a status symbol, too.

The Telegram,
November 16, 1963.

GAY FUNERALS DRAW A BLAST - THEY'RE TOO PAGAN

A controversial move to strip the lavishness from funerals will be put before a Toronto meeting of the United Church of Canada late this month.

It is aimed at taking funerals away from "plush" funeral chapels and returning them to the church "where they belong." The move will be put to the United Church's York Presbytery Nov. 26, by the Church's Evangelism and Social Service Committee.

It was prompted, committee convener Rev. Ralph Williams said this week, by some startling figures the committee has uncovered about funerals. "A study of the situation has revealed that in far too many situations, Christians are becoming pagan in their custom," Mr. Williams said. "In many cases people are spending far too much money on funerals."

"The result is the dead person is lying in something much fancier than he's ever been exposed to in his lifetime."

"Because of this lavishness, I wonder if the relatives are mourning the departed or just feeling sorry for themselves."

"Maybe they are just soothing a guilt complex."

Mr. Williams' committee has drafted a resolution to be put before the Presbytery calling for "simpler, more Christian" funerals that would be of "more lasting benefit to mankind."

Los Angeles Times, -
Washington Post News Service,
April 12, 1964.

PARIS - THIS CITY WILL BURY YOU FOR \$11.65

This rock - bottom price is for a fifth - class burial offered by the municipal funeral service. But even the employees don't get enthusiastic over this one, and prefer to sell at least the fourth class at a cost of \$58.96. First class is \$608.77, supplying the biggest hearse and the finest casket.

France 60 years ago declared funeral services a state monopoly. However, the part of a funeral conducted within a church or synagogue remains in the hands of religious agencies.

Since the state retains the monopoly on coffins, nobody can sell the family of the bereaved the \$10,000 hermetically sealed, ever - lasting coffins which have raised public debate in the United States in recent years. The sole extra cost for a casket in France is interior trimming. Here again there is little incentive to extravagance, as an open casket at a funeral ceremony is unheard of.

The Telegram,
May 5, 1964.

FRIENDS WORTH \$100 WHEN POOR BURIED

The city's cost of burying a poor man depends on whether he has friends.

If he dies a skid row bum and nobody cares, he is laid away quietly in a plain box for \$100.

If he was an indigent on city welfare rolls with friends and family, the funeral price is \$200.

And this includes a three - hour display of the body and a chapel service.

The city buried 52 at the friendless rate last year and 244 at the higher cost, officials reported yesterday.

Saturday Night,
July 23, 1960.

THE CLERGY SHOULD PROTEST FUNERAL COSTS

The few truly Christian clergymen in Canada who have condemned that most barbaric status symbol of our times, the funeral, have been neither powerful enough, nor persuasive enough, to turn their people away from the hucksters selling a "superior" way of death. They are completely outnumbered by their brethren of the cloth who have so far lacked the courage to protest at the merchandising methods of Canada's glittering death supermarket.

As things are now, the clergymen who eulogise over thousand - dollar coffins surrounded by several hundred dollars worth of wilting flowers have betrayed their followers. They have become parties to a vast swindle that profits on grief and draws dividends from sorrow.

These men, who should stand unafraid and reveal to the grief - stricken the essential meaning of death, actually aid the undertakers in a campaign that distorts and mocks the very idea, the utter finality of dying. Through their lack of protest and their participation at funeral services they encourage primitive rites in which the body itself becomes an object of veneration while all the spiritual significance of death is forgotten.

Their very presence at funerals ensures the continuation of such ceremonies; this attendance implies approval of the anti - Christian grotesqueries on display and comforts those mourners who might otherwise question them. "If the minister says it's all right, then it's all right", seems to be the attitude.

One would think, however, that even if most ministers are not shocked by the revolting rites they would at least protest the astronomical sums of money handed over by their sheep in payment for services rendered. Or are Canada's ministers mainly smug upholders of some sort of North American "Establishment", devoted to a - dollar - at - any - price principle?

1950

1. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592.

Obviously, however, and if this were not so we could really despair - there are clergymen who detest the ornate, pagan rites which convention forces them to attend. Possibly for every one who speaks out there are a hundred others who secretly feel shame. If the hundred also raised their voices the cause of their shame would quickly disappear.

If they echoed the Reverend Philip M. Petursson, who asked his congregation to plan for simple, dignified services, they would lose any shame. And like the same minister, they could urge congregations to avoid becoming the "victim of disgusting modern funerals." How long then would the undertaker dictate? Other ministers have denounced companies that prey on survivors; and cemeteries run for profit have been questioned, through provincial governments, by the Executive Council of the Anglican Church of Canada. Some groups, notably the Unitarians, have sought to wrest control of funerals from the undertakers.

These churchmen have sniffed at the wind and are aware that corruption is about. But are they doing enough?

It will take more than the anguish of a few to change the system; how different it would be if all clergymen rejected it.

This unity and consequent strength would enable the clergy to take religion entirely out of the undertakers' control - for make no mistake; these gentry are the real high priests at our funerals. With their mellow pipe organs and expensive chapels they have almost founded a new, mystical religion devoted to worship of the dead while denying the reality of death itself.

They have relegated the minister to the post of prayer - boy. He is offered simply as one of the "services" with the cars, the organ and the coffin; he is part of the "traditional" funeral trappings but a tape recorder would really be just as effective. By lending himself for use at a service that is a parody of all he preaches, he debases his church and denies his church's founder.

Instead of muttering over the coffin he should be shouting - yes, shouting that the body before him is neither husband nor wife, brother nor sister, but a shell from which a once - loved being has slipped forever. How long would our funeral rites and their wretched preliminaries last if this was done? If the ministers preached constantly that the finest sculptors of flesh and the cleverest cosmeticians can produce only a lie.....a shadow of the person once known?

This preaching should not be left to the whim of the minister. It is his duty and it should be done, but never at the funeral. If he is needed, he is needed most as soon after death as possible. This is the time when he could indeed become a shepherd; he could protect stunned survivors from those who would profit from their emotion. And when the sympathetic "salesman" arrived he would be in a position to emulate One who once did business with moneylenders in a certain temple.

(Was there a clergyman near in Quebec last year when a \$50 - week farmer and his wife spent almost \$2,500 on their son's funeral? The son was killed in a collision and the couple were awarded \$4,542. In their claim was the funeral cost - including a \$900 coffin and a \$250 steel vault. The Superior Court judge who awarded the money denounced the undertaker "who profited from the emotional state of his client". The condemnation should have come from a clergyman - before the funeral.)

How stupid, how wasteful all of this is. Why is there no clergyman to prevent hysterical relatives of the dead being pressured into squandering money on the most fleeting purchase of all? Immortality cannot be bought. No matter how costly the coffin or thorough the embalming there is a way, for all flesh.

It would be easy for the churches to stop this greatest of all illusions; easy for them to bring enlightenment.

Perhaps then bodies would be left to hospitals and other lives accordingly saved. Realization might dawn, too - that no high - priced monument will endure like the knowledge that a dead relative's eyes can see beyond the grave, giving bliss to a child once resigned to blindness.

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...

Death might even regain a little of its dignity. And then, perchance, the ministers will be entitled to their's.

Stanford Law Review,
May, 1963.

by Byron D. Sher,
Professor of Law,
Stanford University.

Although there is some variation in the figures published by the industry and its critics, one point is undisputed. A funeral is one of the most expensive purchases that the average family will ever have occasion to make, and in most families the expense will occur more than once. Moreover, the person charged with the responsibility of arranging the funeral probably will not take the same precautions that he would if he were buying a house, an automobile, or a television set. This fact is explicitly recognized in the report of the committee on Funeral Directors.

"Still another point that should be mentioned even though it cannot be elaborated on here, is that the buyer approaches a funeral reluctantly and under the compulsion of unwanted events. In addition to the emotional shock of bereavement he faces costs for which he may not be prepared. This is different from the mental attitude and financial planning with which one approaches the buying of a new car or refrigerator."

Once the person has released a body to the undertaker, their bargaining position is greatly weakened. There is no easy way to compare the services and prices available. Each undertaker probably would attempt to sell the most expensive funeral deemed appropriate in view of the apparent station in life and ability to pay. This purpose is facilitated by keeping the customer's range of choice as narrow as possible. Display room selling technique does not involve merely the unfavorable showing of low - priced caskets. Elaborate schemes have been devised to direct the customer to particular caskets in a predetermined order, with the object of selling a funeral in the upper part of the undertaker's price range.

The most powerful as well as the most universal force playing on the family at the time it meets the funeral director is the sense of guilt. In the negotiations it is seldom, if ever, referred to and is undoubtedly unrecognized at the time as guilt. It is the inner drive, however, which responds most compulsively when the undertaker accuses the clients, by word or implication, of little love for the dead if the funeral falls short of the most expensive outlay the family can scrape together.

From time to time stories appear which evidence the success of the salesmanship of certain undertakers. Perhaps the most publicized case of funeral directors' taking advantage of their superior bargaining position occurred in connection with the 1947 coal mine disaster in Centralia, Illinois, in which 111 miners died. An investigation made by the United States Coal Mine Administration revealed that as much as 1,178.50 dollars was charged for a funeral; that the average cost was 732.78 dollars; and that charges for identical caskets and services varied by several hundred dollars, in accordance with the magnitude of union welfare death benefits and state compensation.

In short, one who must arrange a funeral is generally on the weak side of a most unequal bargaining situation.

That more and more people are recognizing the wisdom of funeral prearrangement is demonstrated by the increasing number and membership of funeral societies in the United States and Canada. The stated purpose of the societies make it clear that their members are more interested in providing for a simple moderately priced funeral, and in relieving their survivors of the burdens of arranging the funeral, than they are in assuring themselves of a "decent burial" by the undertaker's standard.

Everything should be done to facilitate the accomplishment of these objectives. The decedent's wishes, are frustrated if an undertaker sells the survivors funeral services more elaborate than those which the decedent attempted to arrange.

In connection with the problem of frustration of the decedent's wishes, the legislature should also look into the matter of contract provisions which give the mortician the right to follow the instructions of the survivors rather than of the deceased.

The problem is a broad one: The funeral directors power to take advantage of the situation to sell his customers whatever the traffic will bear. Put another way, the question for the legislature is what can be done to minimize the effectiveness of techniques that utilize the survivor's distressed condition to sell a high - priced funeral that, even though within the survivor's means, is more ostentatious than he would otherwise choose.

A possible approach to the problem would be legislation designed to increase the survivor's effective range of choice, both as to funeral director and as to funeral service. This result might be achieved by requiring California funeral directors to prepare, and to present to every prospective customer, a statement of all funeral plans and services offered, including a detailed breakdown of prices and of items included in each service. For effective disclosure, it probably would be necessary for the statement to show clearly the extent to which differences in prices are determined by differences in the type of casket selected. The requirement of such a "Statement of Funeral Services Offered" would not only make it easier for services and prices of various funeral establishments in the community to be compared, but it might also do much to neutralize selling techniques designed to keep the customer's range of choice narrow and to influence him to purchase a funeral service in the upper part of the mortician's price line.

Perhaps it is unrealistic to assume that immediately after a death the bereaved family could make effective use of printed statements of the law's requirements and of the mortician's funeral plans and prices. However, a requirement that funeral directors furnish such statements would certainly do no harm and might, in some cases, partially offset the undertaker's superior position. And a legislative investigation of funeral industry practices might reveal other methods by which the bargaining advantage of funeral directors can be fairly and effectively minimized. The California legislature should not be reluctant to undertake such an investigation at this time on the ground that the funeral industry was investigated slightly over ten years ago. The focus of that earlier investigation was alleged high costs and unethical practices in the funeral industry rather than the inequalities in the bargaining situation that have been indicated here. It is time that legislative attention be directed to the question of what can be done to bring the relationship between funeral director and customer into better balance.

- - - - -

The Mount Royal Cemetery Crematorium,
Montreal, 1902.

The opening of the first Crematorium to be erected in Canada will undoubtedly attract public attention to a movement, which, though comparatively new in its modern development, has already secured a large and steadily increasing number of adherents in many foreign lands. Prejudice, founded mainly upon the practice of centuries in the disposal of the bodies of the dead, is rapidly vanishing before the ever-growing realization of the benefits and advantages of cremation as carried on in accordance with accepted scientific principles. On the one side stands a natural and tender sympathy with ancient customs; on the other a desire to remove an undoubted menace to public health through the presence of cemeteries in more or less congested districts. There is no religious scruple which should tie us to the sanitary errors of the past.

The history of cremation in England dates back to 1874, when Sir Henry Thompson, who had seen the exhibit of Professor Brunette at the Vienna exhibition contributed an article to the Contemporary Review describing the process and arguing strongly in favor of its adoption. A society was formed for the purpose of advocating cremation in April, 1874. The declaration signed by the members read:

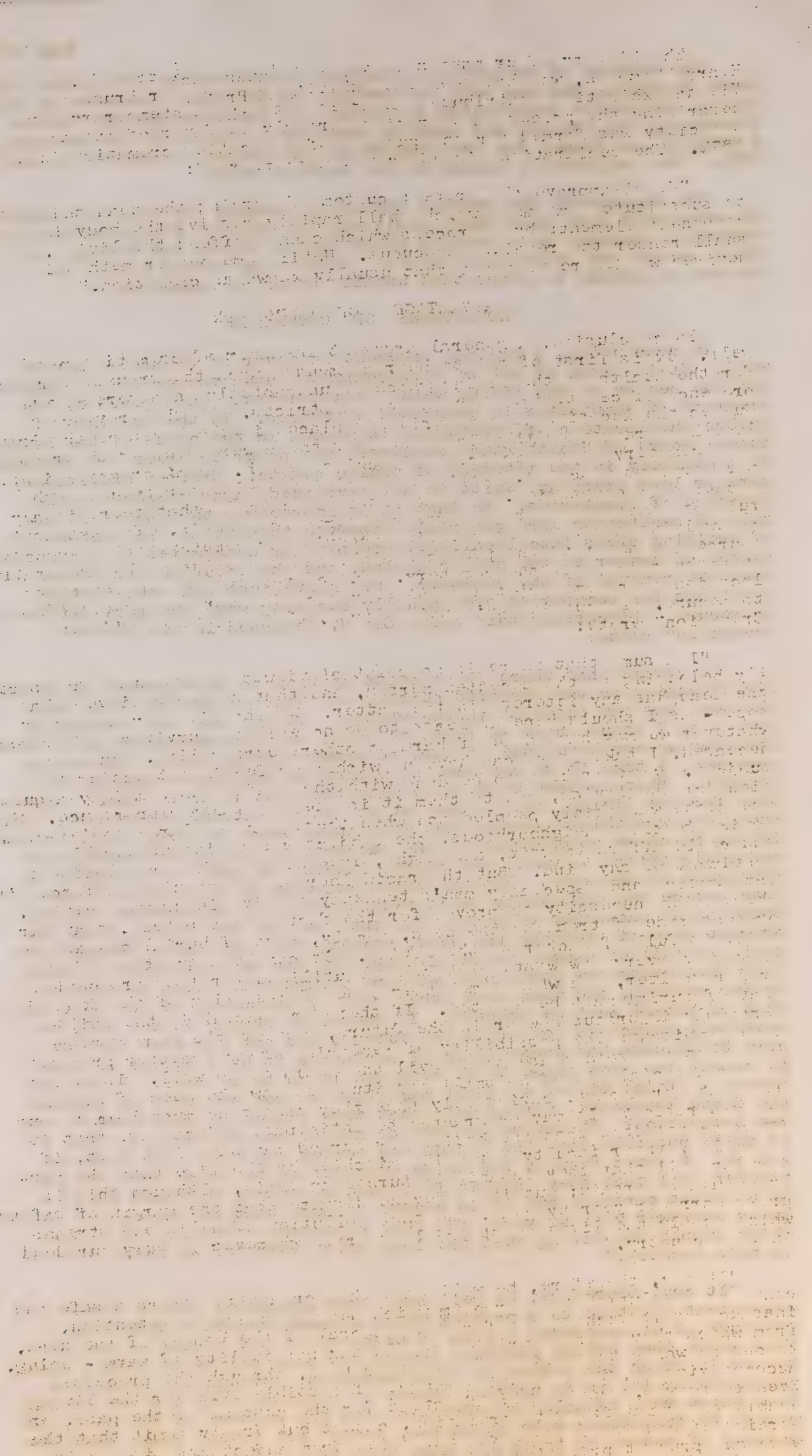
"We disapprove the present custom of burying the dead and desire to substitute some mode which shall rapidly resolve the body into its component elements by a process which cannot offend the living, and shall render the remains innocuous. Until some better method is devised we desire to adopt that usually known as cremation."

ADVANTAGES OF CREMATION

In conclusion, a general argument in favor of cremation may be well. It is first of all to be recommended upon the ground of regard for the health of the living which is undoubtedly endangered by the presence of cemeteries in congested districts. In the Province of Quebec the location of cemeteries is placed in the hands of the Provincial Board of Health which possesses the power to order the removal of a cemetery in the interest of public health. Similar provisions, more or less exacting, exist in all civilized lands respecting the location of cemeteries. In fact it is improbable that there is any rule of sanitation more generally observed than this. The extension of dwelling areas into localities occupied by cemeteries is a constant source of danger to the public health, and the solution has generally been the removal of the cemetery. But convenient and satisfactory locations for cemeteries are annually becoming more and more difficult to secure. Discussing this point Sir H. Thompson in his "Modern Cremation" wrote:

"I assume that there is no point of view to be regarded as specially belonging to the deceased person, and that no one believes that the dead has any interest in the matter. We who live may anxiously hope - as I should hope at least to do no evil to survivors after death, whatever we may have done of harm to others during life. But being deceased, I take it we can have no wishes or feelings touching this subject. What is best to be done with the dead is then mainly a question for the living, and to them it is one of extreme importance. When the globe was thinly peopled and when there were no large bodies of men living in close neighborhoods, the subject was an inconsiderable one and could afford to wait, and might, indeed, be left for solution to sentiment of any kind. But the rapid increase of population forces it into notice and especially man's tendency to live in crowded cities. There is no necessity to prove, for the fact is too patent, that our present mode of treating the dead, namely, that of burial beneath the soil, is full of danger to the living. It can be a question of time only when every now waste plot will be utilized for food production or for shelter, and when some other mode of disposing of the dead than that of burial must be adopted. If therefore burial in the soil be certainly injurious now or in the future, has not the time already come to discuss the possibility of replacing it by a better process? We cannot too soon cease to do evil and learn to do well. Is it not indeed a social sin of no small magnitude to sow the seed of disease and death broadcast, caring only that they cannot do much harm to our own generation? It may be granted to anticipate objections, that it is quite possible that the bodies now buried may have lost most, if not all of their faculty for doing mischief by the time that the particular soil that they inhabit is turned up again, although this is by no means certain; but it is beyond dispute that the margin of safety grows narrower year by year, and that pollution of wells and streams which supply the living must ere long arise wherever we bury our dead in this country."

"It may, therefore, be well said that cremation offers a safe and convenient solution to a problem which demands constant attention, inasmuch as it exchanges a form of disposal of the bodies of the dead, from which they emerge purified beyond any possibility of harm - doing, to one in which the period of disintegration, through the processes accompanying it, is an undying source of possible evil for the living. Even those who, manacled by affection for the customs of the past, are unable to sympathize with cremation, cannot but freely admit that the burning of bodies of those who have died from infectious disease is a wise and prudent provision and should wherever possible be made obligatory within the shortest time possible after dissolution."



The High Cost of Dying,
by Ruth Harmer

If the undertakers continue to have their way, the acceptance of cremation will continue to be slowed in most of the United States. Cremation represents a major threat, particularly immediate cremation, which eliminates public display of the body, elaborate burial costumes, embalming, and dozens of other opportunities to turn a profit. In some states, the undertakers have succeeded in obtaining legislation to offset these gains. For example, in Wisconsin a 48 - hour waiting period after death has been made mandatory. An extended waiting period usually means that the body must be embalmed. In some other states, laws require that bodies be cremated in caskets. That eliminates another important financial saving. In states where such laws do not exist, many morticians mislead their clients about such matters.

.

A bill introduced into the New York State Legislature for a number of years proposed the erection and equipping of a municipal funeral plant at a cost of \$920,000 on a self - liquidating basis. The carefully calculated plan showed that a funeral that normally cost three hundred dollars could be provided by a municipal authority for sixty or seventy dollars. Lobbies representing the funeral interests defeated the plan on the specious grounds that the service would be of low grade and that people would not want it. The experience of Los Angeles County indicates that cremation can actually be accomplished for a much lower fee when stripped of extras. As late as 1962, the cost for the use of the county facility was fifteen dollars, plus a small transportation charge for picking up the body.

- - - - -

Cleanliness Versus Corruption
by Lord Ronald Sutherland - Gower.

Dr. Farquharson draws the following picture of what he calls the sentimental argument;- "A very touching picture," he says, "may be drawn of the old village church, with its overhanging roof and picture-sque tower, the lych - gate and venerable yew, and the setting sun or the rising moon generally illuminated the mouldering monuments which recalled the virtues of the deceased; and the dead are supposed to be sleeping there in peaceful rest, free from the hurry and worry, and cares and disappointments, and ambitions and successes of this bitter world. It seems hard to dispel this attractive illusion, but the actual state of affairs is something very different. The remains of the deceased, it is true, lie calm and peaceful down below, but even in his inanimate form, all is bustle and activity. Chemical changes are rapidly going on, microbic life is becoming fruitful and multiplies fast, and the processes of decay involve conditions and mutilations and disfigurements which would fill us with horror and disgust if we could see the changes brought about by the dread hand of time. Then we hear metal coffins forcibly burst open by the rapid ferment of acrid gases therein, and black pools of fluid surrounding the coffins and oozing out into wells and streams, and foetid emanations finding their way through the supposed disinfectant barrier of the earth and tainting the atmosphere of the surrounding houses.

These are the shocking realities of the cemetery, but those connected with such places do all in their power, for obvious reasons, to keep the painful facts as much concealed as possible from the public.

- - - - -

Globe and Mail,
April 29, 1964.

There are felicitous relations between the living and the dead in Metropolitan Toronto. The living have set aside sanctuaries for the dead of the next century or more. The dead hold for the living verdant open spaces that might otherwise disappear beneath bricks and concrete.

Within the Metro area there are 85 cemeteries; Toronto has 10; North York, 31; Forest Hill, 2; Mimico, New Toronto and East York, 1 each; the other five municipalities have none. All of the major cemetery boards have acquired land beyond the city limits. Their future cemeteries are mostly in agricultural use, producing food for the living.

- - - - -

Globe and Mail,
April 30, 1964.

The board of trustees for the Toronto General Burying Grounds controls the largest group of cemeteries in Metropolitan Toronto. Chairman of the board is Judge Ian Macdonell; there are six other members.

The board's duties are such that it must meet once a week. At least one member visits each of its cemeteries and its crematorium twice a month. The cemeteries are: Mount Pleasant, Toronto Necropolis and Prospect in Toronto; Pine Hills in Scarborough; York in North York Township and Beechwood in Vaughan Township. In addition, 500 acres of farmland are held in reserve beyond the Metro boundaries.

Park Lawn Cemetery was established in the 1890's by a firm of undertakers. About 80 per cent of its land at the edge of the city has been developed. Its directors have bought 100 acres in Toronto Township against needs.

The Telegram,
March 7, 1964.

Douglas Ramsay, superintendent of Toronto Necropolis and Crematorium, Winchester Street, agrees with Mr. Durdy, superintendent of St. James' Cemetery and Crematorium, Parliament Street, that cremation is "cleaner and more hygienic" than interment.

It is apparent that public choice is veering to cremation.

Last year 1,134 cremations took place in Toronto, an increase of eight percent, over the preceding year, and the rate has jumped sharply this year so far.

Each crematory has two incinerators below a chapel where a committal service may be held. But 40 per cent of cremations are without a service.

Funeral Management and Costs,
by Quincy Lamartine Dowd,
University of Chicago Press,
published April, 1921,
A Cremation At Oakwoods Cemetery.

On a December afternoon, 1920, permission was granted me to watch the whole process of an incineration. The body left in the reception-room in front of the retort was of a well - favored adult. The coffin was opened and all flowers that had been laid on the corpse were removed. Quickly the incinerator stripped the casket of its ornate metal handle-bars which were thrown, a crumpled heap, onto the floor as so much waste babbitt. The double outer steel door of the retort was opened, then the inner one lifted to admit entrance of the coffin's head to the rollers in the long retort already partly heated. When both these doors are closed, the illuminating gas under high pressure with air - current connection is turned on so as to produce at the start about 800° F., which heat continues for about fifteen minutes, or until the coffin falls down and its red cinders and ash are blown into the combustion chamber beneath and there completely consumed. The gases are consumed as well, so that nothing escapes from the retort to the open air. The heat increases. Already the clothing and body have been partly dissolved by the glowing flame.

In this instance it required a full one and one - half hours to complete the cremation. There are three small port - holes at the rear of the retort which serve as eye - pieces for the incinerator and guest, enabling one to observe everything within the retort. As the heat increased to 1,300. F., not a motion of the body occurred. Opposers of cremation have charged that contortions and writhings of the corpse take place. The incinerator told me that nothing of the kind had happened during the nine years he has served at Oakwoods. The watcher sees simply a slow wasting of the inert body, certain organs, e.g., the brain, lungs, and kidneys being longest resistant to the intense heat and showing a rosy hue to the last. The skeleton retains its form in large part till the incineration is complete, when, at a touch, it falls to bone - ash.

Whoever has observed a cremation, so decently done, so entirely free from repulsive and fearsome suggestion, so reverent to mortal flesh itself, can but be glad that modern science, modern sanitation, and modern religion together provide this escape from the grave.

- - - - -

God's Acre Beautiful
or The Cemeteries of The Future,
by W. Robinson.

The cemetery of the future not only prevents the need of occupying large areas of ground with decaying bodies, in a ratio increasing with the population and with time, but leaves ample space to spare for those open green lawns, without which no good natural effect is possible in such places. It is to be a national garden in the best sense, safe from violation and having the added charms of pure airs, trees, grass, and flowers. The open central lawns should always be preserved from the follies of the geometrical and stone gardeners, so as to secure freedom of view and air, and a resting - place for the eye.

There is not and there never can be, any satisfactory system of disposing of the dead, which does not do, as promptly and as inoffensively as possible, what is now done in the slowest and most horrible manner. Until some better system is devised, cremation is the only method which will rapidly resolve the body into its harmless elements by a process which cannot offend the living, and which shall render the remains of the dead innocuous. This system is also that which gives us the amplest opportunity for making "God's acre beautiful" a blessing instead of a danger to its neighborhood; by its means we may have memorials preserved from decay; ground from sacrilege; soil and water from impurity; art not unworthy of its aim; church - burial for all who desire it; space for gardens and groves in our cemeteries; the mindfulness and care of each successive generation; eliverance from the undertaker and his "effects", many precious open spaces in cities free from dread or danger; quiet places, where the ashes of the dead should never be dishonoured, but might find unpolluted rest.

Whatever the future of our cmeteries may be, it is much to be desired that they should not be controlled by trading companies. So large and so important a question as the burial of the dead should never be money - making. The interests of such a company, its obligations to its share holders, and its trade associations, could never be in harmony with, but must ever be opposed to the interests of the public.

- - - - -

Report of The Ninth Annual Meeting
of The Association of
Executive Health Officers of Ontario,
Held at Chatham, Ontario,
14th and 15th August, 1894.

Cremation As A Method For Disposal Of The Dead,
by S. Stewart, B.A., M.D., Thamesville.

The subject which I have the honor to bring before you is by no means popular, neither is it new; but it has, nevertheless, a personal interest for each one of us.

Cremation, as a method for disposal of the dead, has been practised in various parts of the world since very early times. It is a matter of history that it was practised by the ancient Greeks, and by the Romans who borrowed it from the Greeks at a somewhat later period, as well as by various Asiatic peoples. We find it referred to by both Homer and Virgil in their writings, as occurring during the siege of Troy.

The pratice seems gradually to have fallen into disuse amongst the more highly civilized nations after Christianity was founded, and it is only within the last twenty - five years that it has been revived, and its adoption advocated among Christian peoples.

The opposition of Christians was probably due to the fact that some have thought it was antagonistic to the doctrine of the resurrection of the body; but Lord Shaftesbury has disposed of this objection by asking: "What would in such a case become of the Blessed Martyrs?"

At the present day, cremation of the dead in our country is repugnant to established usage; but to overcome this feeling is merely a matter of education, as many other modern customs which are popular in some countries, are repugnant to the tastes of the people living in other countries.

It has also been urged it would destroy the evidence of death by foul play. But this difficulty can be surmounted by requiring an autopsy in every case where there is not a clear certificate of the cause of death; and this would be a regulation of much advantage.

On the other hand, by cremation of the dead we accomplish quickly and inoffensively what we seek to do by the ordinary mode of burial. The body is decomposed into its original elements, the gases are driven off and are immediately free to be re-absorbed by plant life, while the ashes remain in the crucible, ready to be preserved in an elaborate urn or mingled with their kindred dust by being scattered on the soil, and so assist at once in the support and preservation of other forms of life.

It is not my purpose to enter into any elaborate description of the form and mode of operation of any particular crematory. Their details of construction vary, and although there is none to my knowledge in Canada, yet they are sufficiently numerous in the neighbouring Republic that any wishing to see one may easily do so.

On the ground of economy cremation is advisable, as the whole cost of a crematory need not be as much as that of a very modest graveyard for a small town, while the cost of individual cremations has been brought as low as seventy - five cents at the Gorivi Crematory in Milan. The cremation of the body of Baron de Palm, in 1876, which was the first public cremation on this continent, cost about seven dollars, and was performed in a crematory containing a reception room and a columbarium besides the furnace, the total cost of which was only \$1,600. To save expense, there are portable furnaces.

On the ground of sentiment, too, it should be adopted, if we consider the repulsive appearance of the body during the various stages of decay after ordinary burial, and the horrors of being buried alive, which have much weight with some. The cremation process is also capable of being associated with religious funeral rites, and indeed a cremation ritual has been prepared.

Those who wish to spend money in erecting shrines of affection, have also an equal opportunity to do so, as costly and handsome urns and columbaria would there replace hideous gravestones and ill - kept cemeteries.

It is, however, on sanitary grounds that this Association will decide the value of cremation. Take some of the old churchyards in the crowded districts of the old world, or even in some of the populous centres of our own continent, and we find the surface of the ground raised several feet, owing to the crowding of the soil with the remains of dead bodies, while in these localities the very air is heavy with disagreeable and unhealthy gases. Accidents, too, have been known to occur by the gases of decomposition finding their way into cellars near cemeteries.

Cemeteries have also been found to contaminate wells, and in this contamination we have not only the ordinary organic impurities, but we may have germs as well.

Again it has been proved that earth worms bring disease germs to the surface from a considerable depth, and disease may in this way be propagated.

Then, again, the changing of the resting - place of the ashes could never be made an occasion to excite public alarm, such as happened in a recent exhumation almost under the very eye of our secretary.

Incineration
by John D. Beugless,
President New York Cremation Society,
Reprinted from
The Princeton Review,
September, 1883,
by the Commissioners
of the United States Cremation Company, Ltd.

Sanitary science in these last days has been teaching us some very important if not altogether palatable truths concerning our usual method of disposing of the dead.

It has very rudely dispelled the pleasing illusion of the peaceful sleep of the grave, and has most offensively opened to our astonished gaze, not the sweet repose of our departed loved ones, awaiting the resurrection, but, instead, the loathsome processes of putrefaction in all its stages, from the first fadings of life's bloom from the cheek of virgin beauty to the final resolution of the decomposing mass into its elements. It has ruthlessly obliterated the requiescat in pace from the tombstone, or left it to stand a hollow and painful mockery.

It has taught us that this process of decomposition is simply one of oxidation; and that, as carried on in the grave, retarded by the surrounding and incumbent earth, it is well described by the technical term invented by Professor Liebig and adopted by chemists and physicians generally for its designation - *eremecausis*: lone, solitary, desolate, and burning - "a solitary or desolate burning." It is the process by which life has been supported, carried on after death, until all the material fed to that life has been consumed. Thus science has discovered to us the fact that in our bodily material we all must burn. In this we have no voice of election, and no device of man can finally avert this destiny. We may choose as to whether it shall be a process of an hour in the clean, rosy glow of a crematorium, or a process of twenty, fifty, or one hundred years in the gloom and loathsomeness of the grave, but in any case these material bodies must burn. The eviscerated and embalmed bodies of the Pharaohs and their descendants, preserved these thousands of years with almost unspeakable care, which are now being sent by shiploads from Karnak to England to be converted into fertilizers, furnish examples of the process of oxidation long retarded but not finally defeated. So the "adipocere" process, advocated by the inventors and patentees of metallic and other hermetically sealed burial - cases, may fill the land with slowly putrefying bodies, but these are only inventions for retarding nature's work and for robbing nature for a time of these pent - up forces. Ultimately cases and bodies alike must yield to the process of oxidation, and nature's perfect work attain completion. Whatever the process, and however retarded, "Ashes to ashes" is the inevitable decree.

Sanitary science has further taught us that the old superstition which peopled graveyards with the ghosts of the dead returned to drag the living to the under - world has underlying it a basis of fact, since in the form of ghastly disease the dead do haunt our burial - grounds to the peril of all who visit them. In the language of Sir Henry Thompson, "no dead body is ever placed in the soil without polluting the earth, the air, and the water above and about it." Of course the immediate danger from the corpses of those dying of contagious and infectious diseases is well understood - a danger which can be reduced to the minimum only by cremation - but hygienically this is not the chief danger to which the living are exposed from the dead.

The products of a decomposing human body, chemists tell us, are, besides water and non - volatile minerals, carbonic acid, carburetted and sulphuretted hydrogen, ammonia, nitrous and nitric acids, and other offensive organic vapors. Dr. Parkes informs us that each decomposing human body generates annually about fifty cubic feet of carbonic - acid gas.

The atmosphere of thickly populated cemeteries contains ordinarily more than double the normal proportion of carbonic - acid gas, besides other deadly exhalations; while, in times of calm, and in the spring of the year, when the opening earth releases the gases which have been imprisoned during the winter, the proportion of these deadly poisons is much greater.

Thus it is that multitudes who follow their beloved dead to our beautiful cemeteries and linger there to minister to the departed, carry thence in their systems disease - germs from which they sicken and die, no one suspecting the immediate cause of their disease and death. The atmosphere of burial - grounds is freighted with the germs of almost every form of zymotic disease; and those whose systems become charged with them, if not at once stricken down, suffer serious loss of tone and impaired vitality, accompanied with headaches, nausea, diarrhoea, and sore throat, and are peculiarly susceptible to all forms of contagious and infectious disease. Pasteur's experiments have proved that earthworms bring to the surface myriads of bacteria from the bodies of the decomposing dead.

Upon the authority of the eminent Drs. Koch of Germany and Ewart and Carpenter of England it is stated that the blood of animals dying of splenic fever may be dried and kept for years, and pulverized into dust, and yet the disease - germs survive with power to produce infection.

Thus we are storing up in our cemeteries the fomites of deadly zymotic disease; and thus these cemeteries, beautiful as many of them appear without, are being prepared to be plague - spots and pest - beds to this and future generations.

In 1806 the New York Board of Health advised the removal of all graveyards from within the city limits, and recommended that the then existing burial - places be converted into public parks! To some extent this was done; and Washington Square, which was then the potter's field of New York, is one of the fruits of this recommendation. Sanitary science had not then discovered that soil saturated with the emanations of the decomposing dead would continue, for generations following, a plague - spot in its neighborhood; but even to this day a dense blue haze several feet deep rests every calm morning over Washington Square, and a physician who lived several years on its western border declares it impossible to raise children on the ground - floors of houses in that vicinity. And yet New York's innocents are turned into this ancient potter's field by hundreds every day in search of health!

Let it be once fairly and fully understood, as sanitary science has already demonstrated, that cremation is but a safe, cleanly, decorous, and economical method of accomplishing in an hour precisely the same result as is accomplished in fifty or a hundred years by earth - burial, and that it does this in the purifying glow of the crematorium free from all offensive accompaniments or evil effects instead of in the gloom and dampness of the grave attended with infection and deadly peril to the living, and surely an intelligent public cannot doubt which it shall choose.

Apart, however, from the sanitary argument in favor of cremation there are other reasons for preferring it to earth - burial.

To all who have aliking for cleanliness and decency in preference to that which is unclean and repulsive the appeal to a pure, refined, and exalted sentiment in favor of incineration must be very strong. Surely none who venerate their dead can be reconciled to the idea of entrusting their bodies into a gloomy grave to become a fermenting mass of putrefaction, corrupting in all its emanations, whithersoever they ramify through earth and air.

- - - - -

The Toronto Daily Star,
March 26, 1928.

CREMATORIUM IS PLANNED FOR SAINT JAMES' CEMETERY

Toronto may have a crematorium of its own in the near future as a result of a recent application by the Cremation Society of Ontario to the Corporation of St. James' Cathedral. Carl J. Printz, secretary - treasurer of the Cremation Society, appeared to be very optimistic about the outcome of the application. According to Mr. Printz, the small chapel, used for conducting burial service, just inside the Parliament street entrance to St. James' cemetery, is their objective.

Trivial additions and a few alterations, so it is stated, would fit it for its crematorial service without in any way affecting its present use.

"It is merely an application on Mr. Grahame Campbell's part requesting the authorities of St. James' Cathedral to consider the desirability of erecting a crematorium for their cemetery," said Canon Plumptre. "No resolution was passed and it was merely referred back to the corporation. The matter, however, was received with interest." Advancing his own private opinions, however, Canon Plumptre declared: "I am by no means opposed to the disposal of bodies by cremation and am in sympathy with the principles of the Cremation Society."

The Canon went on to point out that, unlike the old prayer book, the new prayer book contains in the burial service provision for cremation. In place of the words, so the canon pointed out, "commit his body to the ground----" used in the old prayer book, the new one substitutes "commit his body to be consumed by fire." The Canon declared that this new provision for cremation showed clearly that the movement of thought in the old country was not antagonistic to such disposal of the dead.

The nearest crematorium to Toronto is in Buffalo, where remains of those who have expressed a desire to be cremated are sent by Toronto agents. This procedure is costly and outside the means of average citizens. "The Chapel of St. James' cemetery would be just right for cremation if the matter goes through," said Carl J. Printz. He said that very little alteration would fit the chapel for its new duties. It would necessitate, he said, only a small addition to the basement of the chancel and the installation of two retorts. "It would not interfere in any way with the present uses of the chapel," he stated.

"A lot of people think it is barbaric, gruesome," declared Mr. Printz. "It is hard to change people from burial to cremation, but it would be ten times harder to change people from cremation to burial because they would have no ground to stand on. The sanitary point of view is the strongest argument. It has been proved that the contamination of the earth, air and water around graveyards is detrimental to health." Canon Plumptre states that to build a crematorium St. James' Cathedral need no new charter or legislative permission.

The Cremation Society of Toronto held its first meeting on April 9, 1926. It has for its object the education of the public on the subject of cremation and to eventually erect a crematorium for the cremation of the dead. Officers are Grahame Campbell, former superintendent of Toronto University, president; Carl J. Printz, secretary - treasurer; G.H. Beeston, auditor, and F.E. Titus, O. Looser and F.D. Williams, directors.

"From a sentimental point of view," declared Rev. F.C. Ward - Whate, "the burial of the body is looked upon to-day as the proper thing - but cremation is preferred. Cremation does not violate the principles of the New Testament - hygienically, it is preferred." "Of course, the English Prayer book does not apply here," stated Canon Hartley, "but cremation has always been a recognized form of burial in the church." "I don't think there will be any objections raised to the erection of a crematorium in St. James' Cemetery," he added.

The Telegram,
November 20, 1933.

CREMATORIUM OPEN TUESDAY

BODY OF DONALD HOPKINSON WILL BE FIRST CREMATED HERE

Final test of Ontario's new and first crematorium at the Necropolis, Toronto, were made to-day, and to-morrow morning it will be put into actual use when the remains of Donald Hopkinson will be cremated. The ashes are to be sent to Vancouver, the late home of the young man.

The remains are placed in a temporary container and handed to the family for disposal according to personal wish.

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

DEPOSIT ASHES

For this purpose there is the columbarium, a recess in the wall of the chapel. There the ashes in bronze urns may be deposited. Mr. Clark expressed the opinion that most people will have the ashes deposited on the family burial ground, or beside the graves of nearest relatives. In England and in Europe, he said, a practice exists of scattering the ashes in what is called a garden of remembrance, but he doubted whether such a practice would be popular here. There is no religious instruction on the matter, he said, and there is nothing to prevent the family keeping the ashes in an urn in the house.

- - - - -
The Trustees of the
Toronto General Burying Grounds,
Rules and Regulations,
October 1, 1940.

Columbarium and Garden of Rest

Special provision has been made for the care of cremated remains; full particulars can be obtained on application to the Secretary, Supervisor or Superintendent at the Crematorium.

- | | |
|---------------------------------|--|
| Niches For Rent | 1. Niches may be rented in the Columbarium adjoining the Crematorium Chapel. |
| Permanent Inurnment | 2. Niches for permanent inurnment may be purchased in the Columbarium in Mount Pleasant Mausoleum. |
| Interment of Cremated Remains | 3. The charge for the interment of cremated remains in private graves or in the Garden of Rest shall be the same as those from time to time fixed for opening infants' graves. |
| Lettering On Niches and Markers | 4. Lettering on the face of the niches and markers must be approved by the Trustees, and will be done by the Trustees at prices to be fixed from time to time. |
| Urns | 5. All urns shall be properly sealed. Unless they are to be interred, the design and material of and the inscription on urns must be approved by the Trustees. |
| Scattering of Remains | 6. The scattering of cremated remains in the cemeteries of the Trustees will not be permitted. |
| Underground Entombment | 7. Individual private tombs with marker may be purchased in the Garden of Rest at the Toronto Necropolis. |

- - - - -
Globe and Mail,
August 15, 1963.

SCATTER ASHES OF NATURALIST OVER SAGEBRUSH

Santa fe, N.M., August 14 (AP) - The ashes of naturalist Ernest Thompson Seton were scattered today on the 100th anniversary of his birth over the pinon and sagebrush hills he loved so well.

Mr. Seton died near here on October 23, 1946, at 86. Rather than have his ashes scattered when he died, his widow, Julia, now 71, chose to time the ceremony with the 100th anniversary of his birth.

Mr. Seton was born in England and brought to Lindsay, Ontario, in 1865, when he was 5. In 1870 the family moved to Toronto. In England later he studied at the Royal Academy and then went to Manitoba to begin the outdoor life that started him on his writing-career.

- - - - -

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough review if necessary.

It is further stated that the records should be accessible to all authorized personnel and that they should be protected from unauthorized access or alteration. The document concludes by stating that the following procedures should be followed to ensure the accuracy and reliability of the records.

1. All transactions must be recorded in the appropriate ledger account as soon as they occur.

2. The records must be kept in a secure and accessible location.

3. The records must be reviewed regularly to ensure that they are accurate and complete.

4. The records must be protected from unauthorized access or alteration.

5. The records must be kept for a sufficient period of time to allow for a thorough review if necessary.

6. The records must be accessible to all authorized personnel.

7. The records must be protected from unauthorized access or alteration.

8. The records must be reviewed regularly to ensure that they are accurate and complete.

9. The records must be kept in a secure and accessible location.

10. The records must be protected from unauthorized access or alteration.

11. The records must be reviewed regularly to ensure that they are accurate and complete.

12. The records must be kept in a secure and accessible location.

13. The records must be protected from unauthorized access or alteration.

14. The records must be reviewed regularly to ensure that they are accurate and complete.

The second part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough review if necessary.

It is further stated that the records should be accessible to all authorized personnel and that they should be protected from unauthorized access or alteration. The document concludes by stating that the following procedures should be followed to ensure the accuracy and reliability of the records.

1. All transactions must be recorded in the appropriate ledger account as soon as they occur.

Globe and Mail,
January 31, 1945.

WILL STREW ASHES OF ENGLISH GIRL

Hamilton, Jan. 30 (Staff) -

Chief Constable J.R. Crocker received an unusual request in a recent letter from England. It came from Mrs. David Cole of Oxford, asking the Chief to arrange to carry out a wish of her daughter who died a few months ago at the age of 21. The young woman lived in Hamilton as a child and grew up to love Hamilton and its Mountain. Before she died the daughter made a last request that she be cremated and her ashes strewn along the Mountainside.

Mrs. Cole asked that Chief Crocker arrange for a patrol car to carry out the English girl's wish. As a child Miss Cole was friendly with many Hamilton policemen to whom she was known as the "little girl with the spotted puppy."

Chief Crocker will comply with the request and on receipt of his letter Mrs. Cole will forward her daughter's ashes.

- - - - -

The Toronto Daily Star,
March 2, 1964.

THEY GAVE TOM A DO - IT - YOURSELF CREMATION

At Easter, the family plans an intimate finale to the grief and tragedy of Tom's drowning.

They plan to go to the Gulf Islands with Tom's ashes and scatter them on the channel where he died. It is between Valdes and Pylades Island.

- - - - -

The Toronto Daily Star,
June 12, 1964.

NEHRU'S DAUGHTER IN PLANE HELPS SCATTER HIS ASHES

New Delhi - (Reuters) - Indian air force airplanes scattered the ashes of Jawaharlal Nehru all over India today as requested in the late prime minister's will.

The low flying aircraft showered the ashes over high Himalayan peaks, state farms, the densely forested northeast frontier and over waves of the Indian ocean lapping India's southernmost tip at Cape Comorin.

Nehru's daughter, Mrs. Indira Gandhi flew in one of the aircraft, which dropped ashes over Kashmir where Nehru liked to spend his rare holidays.

- - - - -

The Telegram,
March 7, 1964.

Do - it - yourself cremation is in the minds of some Torontonians.

George Durdy, veteran superintendent of St. James' Cemetery and Crematorium, Parliament Street, refused to go out to a woman's car two weeks ago to inspect a plywood box she had made for her own cremation and had brought there for approval.

"I didn't want any part of it," said the 68 - year - old superintendent. "It would not do anyway and where would the undertaker come out on that sort of thing?"

A year ago a man came to this crematorium with his brother's body, not in a casket. He was told a container was necessary and departed to an undertaker's establishment.

Mr. Durdy is himself a convert to cremation.

"I've seen enough of moving bodies years after burial to turn me to cremation, which I didn't like at first."

Mr. Durdy is critical of a growing tendency (40 per cent of total) to leave ashes unclaimed after cremations. "Last week, out of 11 cremations, 10 were left," he said, "We don't keep them over 60 days - that's regulations. Then the container is sealed and buried in a common plot. People have to pay \$16 to recover them. Some do. Ashes should be buried, out of respect."

PROFIT FROM ASHES

PERMANENT BUILDINGS REQUIRING PERPETUAL CARE

A NICHE IN A COLUMBARIUM

(It has been found in England that these are dust collectors, and can become most unattractive looking. This is one of the reasons, as well as cost, that scattering has been encouraged there. The ashes are pulverized. You may scatter the ashes yourself in a Garden of Remembrance, or an attendant of the Crematorium will do it for you. Your memorial is a beautiful garden, completely free of the artificial.)

Notes taken from pamphlets of several crematorias in the United States.

Cremation is here to stay. It is accepted and approved by many of the world's deepest thinkers, humanitarians, and religious leaders.

The modern crematory is sacred ground, second only the the church itself.

The proper and reverent disposition of the cremated remains of the earthly mantle is in a Memorial Urn, resting in a niche in the crematory Columbarium.

The Columbarium is a hallowed place of peace and quiet, of faith and hope, of remembrance and assurance.

The Memorial Urns, shown herewith grace the Columbaria of many of our finest Crematories from coast to coast. They are of genuine Bronze, hand-finished in every detail.

In quality of materials and perfection of finish, they are representative of the highest standards of the metal-crafting art.

Although sentiment sometimes prompts scattering, the idea is neither practical nor considerate of all concerned; indeed it is often illegal. How much better to provide inurnment in a columbarium, urn garden or family plot where relatives may visit - to create a lasting memory of loved ones and provide a permanent historical record.

Most important, the Director points out, is that the cremated remains should be memorialized - either through inurnment in a columbarium, urn garden or family plot. The remains should be revered equally with a regular ground interment and, therefore, should not be "scattered", but safeguarded in a memorial urn of everlasting bronze or other specially designed receptacle.

This is the home of a United States Cremation Company Ltd. and a United States Columbarium Company Inc. It consists of two beautiful buildings constructed of indestructible stone and metal and is surrounded by ample parking space. The grounds are suitably landscaped and surrounded by a 6 - foot iron fence. It is protected 24 hours a day. Its many rooms are luxuriously designed. Its decor includes marble and travertine walls and floors, precious woods, stained glass windows, priceless oriental rugs and other appointments in keeping with reverent good taste.

URN BURIAL IN COLUMBARIUM



Fig. A

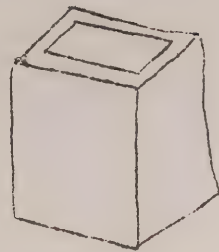
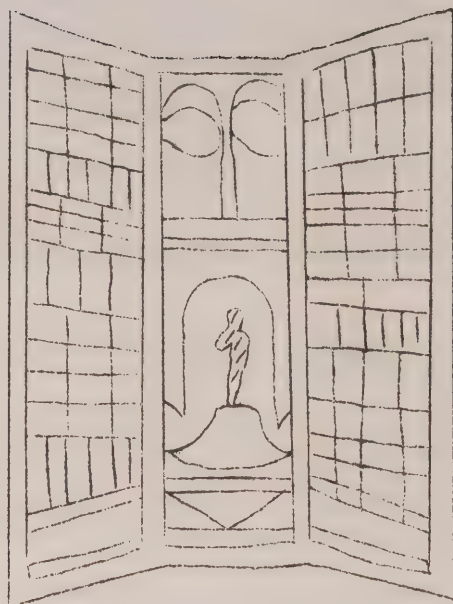


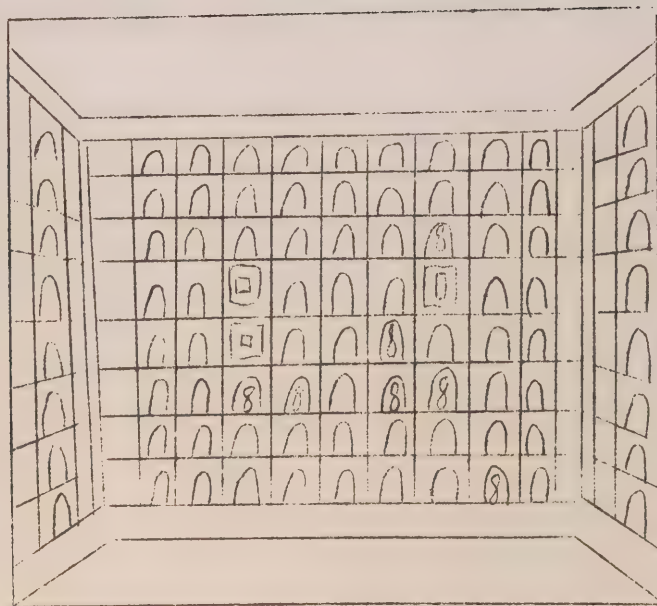
Fig. C



Fig. B



Fig. D



WHICH CELL-BLOCK DO YOU PREFER?

COME ON NOW! YOU'VE GOT TO BE DECENT

GOD SAYS SO

Stanford Law Review,
May 1963,
Page 434, footnote 60.

Whatever the exact figures it is apparent that cemetery and crematory charges add significantly to the total cost incurred in connection with a funeral and the dispositions of the remains. Some of these costs may be made necessary because of cemetery and crematory regulations like the rule that remains will not be accepted for cremation unless enclosed in a casket. The suggested regulations for cemeteries and crematories referred to above include a number of requirements that will increase the total costs.

E.g., Rule 3-F (in earth interment, casket must be enclosed in vault or grave liner);

Rule 11-E (all remains placed in a niche must be in sealed metal containers);

Rules 19-A to 19-C (only memorial tablets or markers meeting certain specifications may be used in memorial park).

No effort is made in this article to deal with the bargaining situation in which cemetery and crematory arrangements are negotiated. It is apparent, however, that the same factors that placed bereaved survivors at a disadvantage in dealing with funeral directors also are operative in the survivor's negotiations with cemeteries.

One aspect of interment which has commanded the attention of California funeral societies is the matter of scattering cremated remains. "Cremation" is defined by statute to include "the placement of the cremated remains in a grave, vault, or niche." Cal. Health and Safety Code 7010, quoted note 58 supra. Section 8341 of the Code provides that "all cremated remains not removed for interment elsewhere, shall be interred in a plot within a reasonable time after cremation," "In addition 7055 makes it a misdemeanor for any person to remove cremated remains from the crematory without the authority of a removal permit, and under 7501 a removal permit must specify "the name of a cemetery where the remains shall be interred." Finally, 7054 makes it a misdemeanor to deposit or dispose of any human remains in any place within the corporate limits of any city, or city or county, except in a cemetery.

In a recent California case, 7501 and 7055 were challenged as violating the constitutions of the United States and California. The plaintiff in that case had sought to obtain the cremated remains of his mother from the crematory. The crematory refused to release the cremated remains without a removal permit, and the city refused to issue a removal permit since the plaintiff did not specify the place of reinterment on his application. Plaintiff did not name a cemetery because he desired to scatter his mother's ashes. Plaintiff brought an action to require the city to issue a removal permit and to require the crematory to release the cremated remains. All parties assumed that the California statutes do prohibit the scattering of ashes, and thus the plaintiff based his case on the argument that 7501 and 7055 are unreasonable and therefore violate the "due process" clauses of the constitutions. The court found that cremated remains of an average adult weigh between six and seven pounds, are not in the form of dust or ashes, but rather consist principally of bone remnants ranging from six inches in length to fragments of granular size and "can be identified as remnants of human bones, portions of the skull or portions of particular bones being identifiable." *Lane V. Westwood Memorial Park, Inc.*, civil No. 717163, at 3, Los Angeles Super. Ct, March 23, 1960. The court also found that many persons "would have feelings of revulsion and discomfort" upon viewing human bones, and that it would be contrary to public health, welfare, safety, and morals to allow cremated remains to be scattered. *Id.* at 4. Therefore the court concluded that the statutory provisions are not unconstitutional, but rather are reasonable health and safety measures, *Id.* at 5.

It might be noted that the findings of fact and conclusions of law in the *Lane* case do not mention the possibility of cremated remains being reduced to fine particles by pulverization. If cremated remains are so pulverized (as is contemplated in the recent bills introduced in

the California legislature, cited *infra*), perhaps the reasonableness of the statutory provisions cannot be supported on the grounds relied on by the court. No appeal was taken from the superior court judgment denying the plaintiff any relief in the Lane case.

The Telegram,
August 25, 1939.

Cremation was regularly practiced by many of the ancient Indian tribes in Southwestern United States, reports the Smithsonian Institution. This method of disposing of the dead apparently was not practiced by white people in the United States until 1792, when George Washington was President.

Except among the Egyptians and Hebrews the burning of the dead appears to have been a general custom of ancient peoples.

The custom was on the way to becoming universal when it was checked by the Christian doctrine of the resurrection of the body.

Embalming was practiced by the Egyptians because they believed that the soul did not survive the dissolution of the body.

Orthodox Eskimos in Greenland burn not only the body of the dead but all his worldly belongings.

Globe and Mail,
August 17, 1960.

With land becoming increasingly valuable, especially in large cities, cremation is regaining appeal. The opposition of the Roman Catholic Church to cremation is merely an administrative measure intended to curb symbolism of cremation as a denial of the possibility of resurrection. This prohibition, enacted formally in the last century, could be rescinded to help eliminate expensive and wasteful funerals, and end cemetery congestion. The Church has always stressed that God may just as easily resurrect ashes as other forms of decomposition, if He should so desire.

The High Cost of Dying,
by Ruth Harmer.

Catholic, Jewish, and other denominational leaders have continued to oppose cremation, chiefly on the grounds that they consider it a desecration of the body that will interfere with the final resurrection.

One Rabbi said to me frankly that he thinks his religious group will have to re-evaluate its position on cremation "in light of modern conditions." It certainly can be little comfort to the families of the six million Jewish victims of the Nazi extermination camps to believe that their relatives will suffer in the hereafter for the crimes committed against them in this life.

The Toronto Daily Star,
April 27, 1964.

Tokyo - A few days ago Henry Cameron, an Australian free-lance writer who had been living here since the end of World War II, died. He had married a Japanese girl, and they had three children. A mutual friend asked me if I wanted to attend the services at the crematorium.

Cameron was being cremated, I discovered, because in Japan cremation is compulsory. There are no exceptions (the Vatican has given Roman Catholics a special dispensation because of this law.)

Time Magazine,
June 12.

CREMATION: PERMISSIBLE

The early Christians abhorred cremation as a pagan practice, and ever since, the Roman Catholic Church has held that the body is not for burning. When cremation was legalized in northern Europe during the 19th century, the Catholic Church suspected an atheistic plot to discredit belief in resurrection. In 1886 the Roman Inquisition declared that Catholics who co-operated in cremation were guilty of sin, and the prohibitions were repeated in the 1917 revision of canon law.

As part of Pope Paul's creeping modernization of the church, the Holy Office has now sent an instruction to all Catholic bishops easing up on the old restrictions. The letter reaffirms the church's traditional preference for burial, but notes that there is no unchangeable dogma forbidding cremation, which thus can be authorized where national custom, economics or hygiene make it necessary.

According to one Vatican official, the Holy Office letter was issued "because there has been a change in attitudes toward burial and cremation around the world." Most non-Roman Christians long ago accepted cremation as no less reverent than interment, and Catholic theologians agree that God could just as easily resurrect a body from scattered ashes as from dry bones in a grave. The new ruling will probably be of most help to bishops in the predominantly Buddhist countries of Asia, where burial is regarded as a revolting and disrespectful custom. Japanese Catholics have already drawn up a cremation rite, and it is expected that church leaders in India, Ceylon and Burma will eventually follow suit.

The London Times,
June 28, 1939.

SOCIAL REFORMS BY CREMATION LORD HORDER'S PLEA

"EXTORTION" in FUNERAL CHARGES

Lord Horder, in his presidential address to the cremation section of the Burial and Cremation authorities' conference here today, discussed the progress that cremation is likely to make over the next 20 years and the effects this progress may be expected to have on the life of the people.

During the last year, he said, 16,312 persons were cremated in Britain, compared with 3,436 in 1926. In the same period the number of crematoria, rose from 18 to 47. At the present rate of municipal enterprise, 250 crematoria might be expected in 20 years, and with an average of 1,000 cremations each the annual total would be 250,000 or half the present death rate.

Among the possible social and economic effects of this great change, there would first be a great saving in urban land at present used for cemeteries. On the basis of 1,000 graves to the acre, cremation would save 250 acres each year in urban areas. To put it another way, since the need of playing fields in a policy of national fitness was recognized, each crematorium would save the space of one football ground each year.

There was also an economic factor. It had been estimated that there was an average loss, paid out of the rates, of more than £2 for every burial. The ratepayers of this country had to meet annually a bill of at least £1,000,000 for the perpetuation of the burial system. This, if his prophecy was well founded, could be halved in 20 years. What this figure represented in terms of the vital services for the health and welfare of the living, or in terms of rates in heavily rated areas, could be imagined.

The establishment of crematoria in every town would reduce transport charge, which at present operated against poor people, while the greatly increased number of cremations would enable fees and costs to be lowered. He was hopeful of an even greater reform - namely, the lowering of funeral costs. Many people had drawn attention to the high cost of dying, and it was generally accepted that something should be done to stop this mulching of the public.

Lord Horder's optimistic view of the future comprehended the reform of all these conditions by concerted action against all the circumstances that had combined to produce them, notably the ignorance of the public, the misguided avarice of the profiteers, the inadequate supply of crematoria and the lop-sided legislation which attributed to burial all the virtues, and assumed the cremationist to be of evil intent. Reform of the law was long overdue.

Globe and Mail,
September 19, 1953.

BURIAL OR CREMATION

One of the indirect results of the inquiry of the Select Committee on Cemeteries has been to draw the public attention to the growing problem of providing space for the eventual burial of our increasing populations. This is already an acute matter in the older countries of Europe. It has been stated that in England alone over 500 acres of new land is being devoted to cemetery purposes each year. In a country where every inch of land has a potential productive use, this is a serious matter. It is this problem which has led to an increasing adoption of cremation as a means of disposing of the dead.

Cremation has historically been the customary practice in virtually all races of Indo-European origin. It was general in Europe before the advent of Christianity, and, of course, still prevails in most parts of India. Even yet, the Latin word Columbarium is used to denote a place for depositing urns containing the ashes of cremated persons, recalling the practice in ancient Rome. The replacement of this custom with burial in the earth was partly due to a sentimental feeling toward the dead, but probably more to the belief in the resurrection of the body.

Those who advocate cremation rightly point out that burning does not in any degree alter the chemical constituents of the body, and that these substances remain on the earth as actually as they do when the body dissolves into dust in the grave. The ancient formula, "ashes to ashes, dust to dust," used almost invariably in Christian burial, tacitly admits the truth of the claim.

The main purpose of the hearings of the committee is to find ways of controlling the sale of land for burial purposes, especially when such sales are made for speculative gain. Cremation would largely negate any such problems. But by far the most vital argument is bound to be concerned with the growing amount of land being set aside for this purpose.

And it is not simply a matter of the quantity of land reserved as burial grounds, but the quality. At the present time, almost without exception, the land obtained for this purpose has been of first class agricultural value. It is true that building in the metropolitan area, at least, would probably have used it anyway in the course of time, but the day is not far distant when the maintenance of land used for agricultural purposes will become a matter of urgent public policy, just as it is in Great Britain and on the Continent.

The fact that more than one witness before the committee has advanced the alternative of cremation, is, we believe, a sign that public opinion is coming around to the view that the elaborate and often costly arrangements now being used for burying the dead do not always reflect religious feeling. The statement that most denominations are now no longer interested in establishing cemeteries, and the revelation that the Anglican Church in Toronto owns a crematorium, are undoubtedly straws in the wind. We recognize the great power of traditional practices, but with familiarity the idea of cremation is not disagreeable, and in time we may witness a considerable change in general opinion concerning it.

The Toronto Daily Star,
April 21, 1964.

\$30,000 TO MOVE PIONEER GRAVES

Controller John Carroll told Etobicoke township council yesterday it would cost \$30,000 to move the graves of Etobicoke pioneers from the small cemetery on Rexdale Blvd. near Martingrove Rd.

Controller Carroll, Township Treasurer, Thomas Robinson and assistant clerk Harry Deacon were named a cemetery board, and instructed to "do something" about the cemetery which has become an eyesore and the object of many complaints from merchants and residents.

Councillor John Allen said the site would be ideal for a community service building.

- - - - -

Globe and Mail,
May 11, 1964.

PLAYGROUND ACREAGE DWINDLES IN TORONTO

The City of Toronto had more public parks 40 years ago than it has today but now spends 10 times as much trying to preserve and maintain a park system in a 34-square-mile area almost solid with urban development.

Each year since 1914, when the city had 1,858 acres of park land within its border, there have been attempts, many successful, to whittle down the size of the park system.

Parks of all types and children's playgrounds have disappeared over the years to become housing sites, industrial plant parking lots, apartment building locations, school sites and municipal parking lots. Both public and private agencies have shown no hesitation about allowing bits and pieces of city park land.

Toronto today has a park system covering 1,570 acres, a drop of 715 acres from the peak year of 1955, when there were 2,285 acres of park land. Legislation that relates to public highways in the city places a heavier responsibility and obligation on the city for maintenance and retention than does legislation dealing with city park land.

There are 450 acres of city park unprotected by city legislation making it dedicated park land. This land could be sold to-morrow to a private agency through a simple majority decision of City Council. It includes individual acreages ranging from 3 to 40 acres.

Children's playgrounds have been hard hit in recent years, particularly in the interest of public housing. Regent Park, Dole Avenue and Brockton playgrounds were turned into housing sites. A 1.14-acre section of Fred Hamilton playground went for wartime housing in 1944, but the habit of selling out playgrounds extends back to 1928, when the city sold Elizabeth Street playground (1.2 acres) for \$130,000 to a public hospital. In 1936 a city parkette on Dundas Street was leased to a religious order for \$1.

Even the recreational phase of the city park system is not what it used to be 30 years ago although part of the reason has been a shifting of recreational habits of citizens.

In 1934 the city had 13 more baseball fields, five more cricket fields, eight more football fields and three times as many tennis courts than exist today.

The city park system was always the first to suffer the brunt of annual budgetary cuts, until the merits of the 25 - year parks development plan were revealed. Now it appears the city has lost interest in its park system.

- - - - -

Globe and Mail,
May 12, 1964.

OUR VANISHING PARK LANDS

No city can be a great city which does not have adequate park land for its citizens. The Toronto citizens have been under the impression that this fact was recognized by their City Council, and that their park space was growing by a respectable amount each year. An article by Mr. Alden Baker in this newspaper yesterday disclosed that these citizens have been taking far too much on faith.

Between 1955, when Toronto's parks stood at a peak of 2,285 acres, and today, 715 acres of park land have passed out of city hands. Some of this acreage has been transferred to the Metro park system. But a lot of it has been converted to parking lots, school sites, commercial and housing developments. Our green breathing spaces are being nibbled away, and any time somebody wants to take another bite, a bare majority of City Council can approve it.

If City Council doubted Toronto's appreciation of its parks, the doubts should have been removed by the reaction to Board of Education's proposal to build a school on part of High Park. The people saw that attempted invasion, and instantly and vehemently rejected it.

We grow tired of politicians who promise at every election to protect and expand and improve our parks, and then spend the between-election years giving them away.

- - - - -

The Toronto Daily Star,
June 16, 1964.

'URBAN SHADOW' ONTARIO THREAT

Charlottetown - (CP) - Urban shadow - a blighting of land that will eventually be swallowed up by the spread of cities - will affect a third of the prime agricultural land in Ontario in the next 35 years, according to a University of Toronto professor.

Professor Leonard O. Gertler, delivering a paper to the Canadian Political Science Association, defined urban shadow as land indirectly affected by urban development.

Factors included undeveloped subdivisions, non-farm ownerships of farmland, farmland for sale for urban purposes and assessment above normal rural levels. It "foreshadows the influence of the city," he said.

Professor Gertler's study was confined to the four Ontario centres of Lindsay, Stratford, Kingston and London.

- - - - -

The Toronto Daily Star,
June 27, 1964.

OUR FORGOTTEN RAVINES

The city of Toronto contains a potential 483 acres of natural parkland within its boundaries.

The development of a network of nature trails, bridle and bicycle paths, picnic areas and day camps in the city's wooded ravines was recommended by the city planning department in June, 1960.

In September of that year City Council enthusiastically endorsed the report in principle. But since that time almost nothing has been done to implement it. It has not been adopted as part of the city's official plan. No action has been taken to zone the ravines as parkland.

In the meantime, some of the ravines have deteriorated as a result of casual dumping of refuse.

The first of these is the fact that the...
The second is the fact that the...
The third is the fact that the...

The fourth is the fact that the...
The fifth is the fact that the...
The sixth is the fact that the...

The seventh is the fact that the...
The eighth is the fact that the...
The ninth is the fact that the...

The tenth is the fact that the...
The eleventh is the fact that the...
The twelfth is the fact that the...

The thirteenth is the fact that the...
The fourteenth is the fact that the...
The fifteenth is the fact that the...

The sixteenth is the fact that the...
The seventeenth is the fact that the...
The eighteenth is the fact that the...

The ravine which runs south from Moore Avenue to the Don river is currently scarred by huge piles of shattered concrete. What could be a beautiful woodland glade is a tangled overgrown jungle.

Developers continually press for permission to build apartments on the slopes of the ravines.

City Council should take the natural parklands proposal out of its pigeonhole. For four years the public has been denied access to places where a person can find quiet relaxation, close to nature.

Through lack of foresight, city fathers of the past allowed 840 of Toronto's original 1,900 acres of ravine land to be filled in and given over to houses, factories and roads.

As the planning board's 1960 report pointed out, there is no substitute for natural parkland. Unlike other types of park, a loss in one area cannot be compensated in another. An acre of ravine land lost to development is an acre lost forever.

The need to protect existing ravine land from development by private owners is even more urgent than it was four years ago. Council should spell out a clear-cut policy on the recreational use of the ravine and valley lands and back up that policy with action.

- - - - -

The Toronto Daily Star,
June 27, 1964.
Advertisement.

NATURE IN METRO

Surprising to many city dwellers are the hundreds of both native and rare species of trees and shrubs blended with nature into tasteful design in the cemeteries administered by Trustees of the Toronto General Burying Grounds.

With summer here, the attractively landscaped cemeteries offer a pleasant and rewarding experience to the visitor, whether walking or driving.

Not only do these cemeteries contain identified specimens of unusual trees but they shelter many birds of interest to the field naturalist, and are a delight to the photographer.

TORONTO GENERAL BURYING GROUNDS

Founded 1826

Mount Pleasant Cemetery
Pine Hills Cemetery
Toronto Necropolis
Toronto Crematorium

Prospect Cemetery
York Cemetery
Mount Pleasant Mausoleum
Beechwood Cemetery
(under development)

Head Office: 1643 Yonge Street, Toronto 7.

- - - - -

QUESTIONS

Is scattering ashes indecent?

Why do both Toronto crematoria forbid the public to scatter ashes on their property?

Are the victims of contagious disease put in hermetically sealed caskets and buried?

Do you approve of this?

We have chapels in our churches, our cemeteries, our crematoria, and our funeral parlors. Isn't this duplication an unnecessary expense to the public?

Why do bodies have to ride to the cemetery or crematorium in a hearse?

How many of us dislike hearses?

Are you satisfied to have the funeral industry dictate to the public?

Do our leaders know how many of us desire reform?

Is it time for us to write to our mayor, to our premier, and to our press, so that they will know, beyond a shadow of a doubt, that we are ready for reform?

Is existing law adequate?

Why do both the Government and the public so often
hesitate on their property?

Are the victims of these crimes not as helpless
as the animals and birds?

Why not approve of this?

We have already in our churches, universities, and
schools, and in the homes of the people, that is to say, in
everywhere, we have the same thing.

Why do people have to write to the Secretary of the
Interior?

Why many of the children's letters?

Why are we asked to have the United States
Army?

So we have now how many of us have letters?

It is time for us to write to our mayor, to our
and to our people, so that they will know, beyond a shadow of
a doubt, that we are ready for reform.